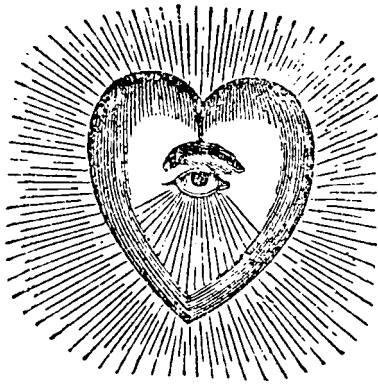


THE



SEER.

All ye inhabitants of the world, and dwellers on the earth, See Ye, when He
lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

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CHRISTIAN POLYGAMY IN THE SIXTEENTH CENTURY.

Among the distinguished Christian Reformers and celebrated Divines of the sixteenth century, may be mentioned the names of Luther, Melancthon, Bucer, and Melanther. These wonderful men distinguished themselves in their persevering, bold, and fearless opposition to the corrupt powers of Catholicism. Although not called and ordained of God with the authority of Apostles and Prophets to restore the Church of God to the earth, yet they were Reformers; and with a noble energy and perseverance, exposed, in a degree, the superstitions and wickedness of the Romish Church; they protested against their blasphemous doctrines and pretensions; they revolted from the jurisdiction and tyrannical power of the Romish Priesthood; they weakened its corrupting influence among the nations: they laid the foundation of more liberal principles; opened the way for the nations to burst the bonds of religious despotism; and planted the seeds of civil and religious liberty, which have continued to grow and spread until millions now bask under the extended branches. It was for these great and noble purposes that God moved upon the hearts of these men to boldly protest against a power that had become tyrannical and formidable to an alarming degree: it was to restore, in some small degree, that freedom and in-

dependence of mind, so necessary to the improvement and happiness of man; it was to open a door for advancement in the sciences and arts without being trammelled with the bigoted opposition of priestcraft. Though they were raised up to accomplish these great and desirable purposes, yet they could not restore the Church of God to the earth; for this was not their calling. They were called to lay the foundation of a reformation which should eventually terminate in the establishment of Governments favorable to liberty of conscience, that when the Church should be restored, men might be free to embrace its principles. They and their successors who have followed in their steps, were called as fore-runners to prepare the way before the Church when it should once more have place on the earth.

These celebrated Reformers advocated Christianity so far as they understood its principles. Many Romish superstitions which had been palmed upon the world for Christianity, were abolished: many Christian institutions which had been abolished by the Romish Priesthood, were, in a measure, restored, at last in form; among which may be mentioned Polygamy. The Romanists had not only forbidden marriage to her priests, but had abolished the Divine institution of Polygamy

which was practiced in early ages when pure Christianity was on the earth.

While Polygamy flourished in the Christian Church, the Roman nation were in favor of Monogamy or the one wife system, and established laws, prohibiting a plurality of wives among their citizens. The Christian Church in that nation were obliged to relinquish the Divine institution of Polygamy, and submit to the Roman laws under heavy penalties. At length, through priestcraft and tradition the Church was made to believe that the Monogamy, established by the Roman civil law, was actually a part of Christianity. This delusion, concocted at the head quarters of the so-called Christian Church, gradually extended itself to the surrounding nations, and other branches of the Christian Church adopted it, and relinquished the Polygamic system. The one wife system did not originate in the Christian Church, but was adopted from the practice of the Roman nation by the Romish Priesthood, and by them palmed upon the nations as originating in Christianity. "Julius Cæsar attempted to have a law passed in favor of Polygamy, but could not effect it." The Romans were too much opposed to the practices of Jews and Christians to permit this Divine institution to have free tolerance. And the Romish Church followed in the footsteps of their nation and were unwilling to have this Christian and Jewish practice continued within their ecclesiastical code. Many centuries passed away, during which the common people were not permitted to read the manuscript copies of the Bible for themselves, and they were traditioned by their priests to believe that Monogamy was a Christian institution, and that Polygamy was forbidden. This delusive tradition was riveted more and more firmly upon the minds of the people by the practices and teaching of each succeeding generation of Christendom, until even whole nations in the western world were influenced to make laws prohibiting Polygamy, as something which tradition had taught them was unchristian.

While the world was thus overwhelmed in darkness, following the false traditions and superstitions of the Papists, the great Reformers, Martin Luther, Philip Melancthon, Martin Bucer, Dennis Melanther, and numerous other German Divines, introduced a wonderful reformation in many things: among which they re-established the right of their priests to marry; and again permitted the Divine institution of Polygamy to exist in the Church.

Philip, Landgrave of Hesse, one of the principal Lords and Princes of Germany, wrote to the great Reformer, Martin Luther, and to the principal heads of the reformation, anxiously imploring them to grant unto him the privilege of marrying a second wife, while the first wife, his Princess, was yet living. Many arguments were urged by the Landgrave, showing that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Upon the reception of this information, Luther, who had from the beginning of the reformation favored Polygamy, met in council with the principal Christian Divines to consult upon the propriety of granting the request of Lord Philip; after considering upon the subject, they addressed to him a lengthy letter, granting him his request; at the same time earnestly exhorting him to live a virtuous and upright life. The letter commences as follows:

"To the most serene Prince and Lord Philip Landgrave of Hesse, Count of Catzenlembogen, of Diets, of Ziegenhain, and Nidda, our gracious Lord, we wish above all things the Grace of God through Christ:

"I. We have been informed by Bucer, and in the instruction which your Highness gave him, have read, the trouble of mind and the uneasiness of conscience your Highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we should not permit the said Bucer, who was urgent for his return to your Highness to go away without an answer in writing."

Then follows a lengthy exhortation to the Prince to live a life of virtue as a remedy to promote his health; for say they,

"If your Highness, after marrying a second wife, were not to forsake those licentious disorders, the remedy proposed would be to no purpose."

In the twenty-first paragraph, they counsel the Landgrave to keep his second marriage a secret from the public at large, and that only a few trusty persons should be present at the celebration. This counsel is as follows:

"XXI. But after all, if your Highness is fully resolved to marry a second wife, we judge it ought to be done secretly, as we have said with respect to the dispensation demanded on the same account, that is, that none but the person you shall wed, and a few trusty persons, know of the matter, and they, too, obliged to secrecy under the seal of confession. Hence no contradiction nor scandal of moment need be apprehended; for it is no extraordinary thing for Princes to keep concubines; and though the vulgar should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery, and other brutal actions. There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified; for the Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life-everlasting for reward. He teaches the true way of obeying God, and endeavors to repair the corruption of nature.

"Your Highness hath therefore, in this writing, not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflections we have made thereupon; we beseech you to weigh them, as becoming a virtuous, wise, and Christian Prince. We also beg of God to direct all for his glory and your Highness's salvation."

The letter closes with these words:

"May God preserve your Highness. We are most ready to serve your Highness. Given at Wittemberg the Wednesday after the feast of Saint Nicholas, 1539.

"Your Highness's most humble, and most obedient subjects and servants,

MARTIN LUTHER,
PHILIP MELANCTHON,
MARTIN BUCER,
ANTONY CORVIN,
ADAM,
JOHN LEVINGUE,
JUSTUS WINTFERTE,
DENNIS MELANTHER."

This letter is in Melancthon's own hand-writing, as the following testimony clearly shows:

"I George Nuspicher, Notary Imperial, bear testimony by this present act, written and signed with my own hand, that I have transcribed this present copy from the true original which is in Melancthon's own hand-writing, and hath been faithfully preserved to this present time, at the request of the most serene Prince of Hesse; and have examined with the greatest exactness every line and every word, and collated them with the same original; and have found them conformable thereunto, not only in the things themselves but also in the signs manuel, and have delivered the present copy in five leaves of good paper, whereof I bear witness.

GEORGE NUSPICHER,
Notary."

Having given extracts from the letter written by this Council of Protestant Christian Divines, permitting and approbating Polygamy in their Church, we will next give the Marriage Contract into which the Landgrave and his second spouse entered, and also the oath of Marriage administered to them by the Reverend Dennis Melanther, preacher to his Highness.

"The Marriage Contract of Philip, Landgrave of Hesse, with Margaret de Saal.

"In the name of God, Amen.

"Be it known to all those, as well in general as in particular, who shall see,

hear, or read this public instrument, that in the year 1540, on Wednesday, the fourth day of the month of March, at two o'clock or thereabouts in the afternoon, the thirteenth year of the Indiction, and the twenty-first of the reign of the most puissant and most victorious Emperor Charles VI., our most gracious Lord; the most serene Prince and Lord, Philip, Landgrave of Hesse, Count of Catznellenbogen, of Dietz, of Ziegenhain, and Nidda, with some of his Highness's Counsellors, on one side, and the good and virtuous Lady Margaret de Saal with some of her relatives, on the other side, have appeared before me, Notary and witness underwritten, in the city of Rotenburg, in the castle of the same city, with the design and will publicly to unite themselves by marriage; and accordingly my most gracious Lord and Prince Philip the Landgrave hath ordered this to be proposed by the Reverend Denis Melander, preacher to his Highness, much to the sense as follows: 'Whereas the eye of God searches all things, and but little escapes the knowledge of men, his Highness declares that his will is to wed the said Lady Margaret de Saal, although the Princess his wife be still living, and that this action may not be imputed to inconstancy or curiosity: to avoid scandal and maintain the honor of the said Lady, and the reputation of her kindred, his Highness makes oath here before God, and upon his soul and conscience, that he takes her to wife through no levity, nor curiosity, nor from any contempt of law, or superiors; but that he is obliged to it by such important, such inevitable necessities of body and conscience, that it is impossible for him to save either body or soul, without adding another wife to his first. All which his Highness hath laid before many learned, devout, prudent, and Christian preachers, and consulted them upon it. And these great men, after examining the motives represented to them, have advised his Highness to put his soul and conscience at ease by this double marriage. And the same cause and the same necessity have obliged the most serene Princess Chris-

tina, Duchess of Saxony, his Highness's first lawful wife, out of her great prudence and sincere devotion for which she is so much to be commended, freely to consent and admit of a partner, to the end, that the soul and body of her most dear spouse may run no further risk, and the glory of God may be increased, as the deed written with the Princess's own hand sufficiently testifies. And lest occasion of scandal be taken from its not being the custom to have two wives, although this be Christian and lawful in the present case, his Highness will not solemnize these nuptials in the ordinary way, that is, publicly before many people, and with the wonted ceremonies, with the said Margaret de Saal; but both the one and the other will join themselves in wedlock, privately and without noise, in presence only of the witnesses underwritten.' After Melander had finished his discourse, the said Philip and the said Margaret accepted of each other for husband and wife, and promised mutual fidelity in the name of God. The said Prince hath required of me, Notary underwritten, to draw him one or more collated copies of this contract, and hath also promised on the word and faith of a Prince, to me a public person, to observe it inviolably, always and without alteration, in presence of the Rev. and most learned masters, Philip Melanethon, Martin Bucer, Denis Melander; and likewise in the presence of the illustrious and valiant Eberhard de Than, counsellor of his electoral Highness of Saxony, Herman de Malsberg, Herman de Hundelshausen, the Lord John Fegg of the Chancery, Rodolph Schenck; and also in the presence of the most honorable and most virtuous Lady Anne, of the family of Miltiz, widow of the late John de Saal, and mother of the Spouse, all in quality of requisite witnesses for the validity of the present act.

"And I, Balthasar Rand, of Fuld, notary public imperial, who was present at the discourse, instruction, marriage, espousals, and union aforesaid, with the said witnesses, and have heard and seen all that passed, have written and subscribed the present contract,

being requested so to do; and set to it the usual seal for a testimonial of the truth thereof.

BALTHASAR RAND."

These extracts have been taken from the 1st volume of a work entitled, "History of the Variations of the Protestant Churches," by James Benign Bosuet. They have also been extensively published in other works.

These celebrated Protestant Divines and great Christian Reformers of the sixteenth century, have thus most clearly decided that "*the Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to Marriage.*" And in accordance with these sentiments, they most freely declare to the Landgrave that, "*Your Highness hath therefore, in this writing,*" "*the approbation of us all concerning what you desire.*" And "*The Reverend Denis Melander, preacher to his Highness,*" administered the oath of marriage and solemnized the nuptial ceremony in the name of God, declaring that "*to have two wives*" was both "*Christian and lawful*;" while, like Sarah, Leah, and Rachel—Abram and Jacob's wives, "*the most serene Princess Christina, Duchess of Saxony, his Highness's first lawful wife,*" freely consented and admitted "*of a partner,*" "*as the deed written with the Princess's own hand sufficiently testifies.*"

These Reverend preachers did not come to a hasty conclusion that Polygamy was approbated by the Gospel; for Luther, "in a sermon which he delivered at Wittemberg, for the reformation of Marriage," in speaking of wives, says:

"If they are stubborn, it is fitting their husbands should tell them, if you will not, another will; if the mistress refuse to come, let the maid be called."

This "sermon was pronounced in 1522," some eighteen years before they gave a written permission to the Landgrave to become a Christian Polygamist; hence, it will be perceived that their conclusions in regard to the Divine approbation of Polygamy, were formed after many years reflection upon the subject.

Having proved that the heads of the

Protestant Reformation in Germany approbated Polygamy in their Church, we will next show that at the same period the supreme head and founder of the Church of England—Henry VIII, was a Polygamist. This King, having been married for upwards of twenty years to Catharine of Arragon, became deeply in love with Anne Boleyn; and in the year 1532, he was privately married to her, while Catharine still remained his lawful wife. This second marriage, like that of the German Prince, was celebrated in secret through fear of public scandal; for it should be remembered, that through the delusive influence of the Romish church, the most of the people had been traditioned to believe that Polygamy was unchristian; hence, it became, in their estimation, scandalous; and those who believed to the contrary, and wished to practice this Divine institution, were under the painful necessity of keeping their marriage contracts with their second wives partially secret, only permitting a few trusty friends to witness the same.

The king, after having been privately married to Anne Boleyn, his second wife, through fear of being scandalized as a Polygamist, sought for a divorce from his first wife, Catharine; but the head of the Romish Church would not sanction his proceedings, whereupon, the King forthwith proclaimed himself the supreme head of the church, and invented new Articles of Religion, and enforced the same upon the people under the penalty of martyrdom. Some, refusing to acknowledge him as head of the church, were shamefully tortured and put to death. Thus was laid the foundation of the great and popular church of England; its first celebrated head and founder, being a polygamist.

It is evident that the more intelligent and learned portion of England considered Polygamy perfectly consistent with Christianity, or they never would have confirmed by Parliamentary acts, the title of "*Supreme Head of the Church*" upon their Polygamist King. It is in vain for the church of England to say that Polygamy is not sanctioned by the gospel, so long as they acknow-

ledge that the very founder and head of their church was a Polygamist.

Though Polygamy is a Divine institution, yet both the German and English Reformers were not justified, in the absence of an inspired Priesthood, in officiating in the nuptial ceremonies. Not having the Priesthood, they had no authority to officiate in a divine ordinance. Though Polygamy was practiced in unrighteousness, under the sanction and approbation of the great Christian Divines of the sixteenth century, yet it proves most conclusively, that those Divines did sincerely believe it to be just as legal and lawful for a Christian to have two wives as to have one only; and they, no doubt acted in all good conscience in accordance with their firm conviction.

Thus Polygamy, after having been abolished for many centuries from the churches of Christendom, was again re-instituted therein by the most celebrated Reformers of the sixteenth century. But they dare not, through fear of scandal, publicly proclaim this divine institution. It remained for the Renowned Prophet of the nineteenth century, Joseph Smith, to restore this divine institution in all its original purity to the earth, by the word and commandment of the Most High God. It remained for the inspired Apostles and Elders of the restored Church of God, to publicly announce to all nations the re-institution of this sacred and Christian ordinance. They do not fear the scandal of the deluded fanatics of an apostate church: they do not tremble to announce in the presence of an apostate priesthood, the beauty and holiness of the Divine institution of Marriage, whether including one or more wives: they are not ashamed to practice and proclaim publicly, that which the Protestant Divines, though convinced of its righteousness and purity, dare only approve in secret. But in saying this, we would not boast, neither would we speak disrespectfully of the timidity of those good Christian Reformers; they were not sent to restore the Christian Church to the earth with all its heavenly ordinances and principles; and not being sent and clothed with

the power of the everlasting Priesthood, they could not speak as men having authority, and consequently were timid, and afraid of scandal, and approbated Polygamy privately; this care or prudence was no doubt best, under the strong power of tradition and other circumstances with which they were surrounded.

But "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" are at hand, preparatory to the coming of Jesus Christ, whom the heavens must receive until the restitution of all things is completed, when he will again be sent to take unto himself his great power and reign over all people. Among the "*all things*" which the prophets have predicted should be restored before the Messiah comes is Polygamy. The holy prophet Isaiah predicted, that in the day that the cloud and fire should be restored to the earth, as should be manifested upon all the assemblies and dwelling places of Zion, every one in that city should be called holy and should be beautiful and glorious, and that seven women would take hold of one man, anxiously imploring him to let them be called by his name to take away their reproach, at the same time, promising that they would be no expense to him, but would agree to eat their own bread and wear their own apparel, if he would only become their husband and let them be called by his name. Thus we see that the Messiah never would come, unless Polygamy were restored to the Christian Church; for the heavens must receive him until all things are restored which all the holy prophets have predicted. If any should suppose that this prediction, so far as Polygamy is concerned, was fulfilled by the early protestants, we reply, that it is true that the protestant Divines restored Polygamy, but in their day we have an account of only *two women* taking hold of one man, by their approbation, whereas Isaiah says expressly, that it is to be SEVEN WOMEN who are to do this: therefore, though it cannot but be admitted that the Reformers restored Polygamy,

yet they cannot claim the honor of having restored it in the full sense of Isaiah's prediction. This honor was reserved for a people who should be called Zion, where all should eventually be called beautiful, and glorious, and holy. The pure and virtuous daughters of Zion will consider it a great reproach to remain single and have no posterity: hence, their exceedingly great anxiety for husbands, that their reproach may be taken away. They will learn that a woman cannot, through her own carelessness or neglect, fail to fulfil the end of her creation, without bringing upon herself everlasting reproach, as well as condemnation for disobeying the Lord's great and first commandment to multiply. Oh, how different will be their feelings from those now manifested by females traditioned under papist and protestant superstitions! Surely there must be some mighty changes and revolutions when all things that the ancient prophets have predicted shall be restored! Polygamy, as well as Monogamy, will then be honored by all the heavenly hosts above, and by all the nations of the righteous upon the earth; and there will not be so much as a dog to move his tongue against any of the institutions of the Bible.

EDITOR.

CELESTIAL MARRIAGE:

(Concluded.)

Rule 18th.—Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are the most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers from carelessness neglect their children, and only attempt to govern them at long intervals, when they most generally find their efforts of no lasting benefit; for the children having been accustomed to have their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness, when they return again to their accustomed habits: and thus by habit they become more and more confirmed in disobedience, waxing worse and worse, until the mother becomes discouraged, and relinquishes all discipline, and complains that she cannot make her children mind. The fault is not so much in the children, as in the carelessness and neglect of the mother when the children were young; it is she that must answer, in a great degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mothers. It is frequently the case that the father is called to attend to duties in public life, and may be absent from home much of his time, when the whole duty of family government necessarily rests upon the respective mothers of his children; if they, through carelessness, suffer their children to grow up in disobedience and ruin themselves, they must bear the shame and disgrace thereof. Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through a mistaken notion of love for them, forbear to punish them when they need punishment, or if they undertake to conquer them, their tenderness and pity are so great, that they prevail over the judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers until, at length, they conclude that their children have a more stubborn disposition than others, and that it is impossible to subject them in obedience. In this

case, as in that of neglect, the fault is the mothers. The stubbornness of the children, for the most part, is the effect of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children.

Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise healthy, injure themselves: it is far better, in such instances, for a mother to correct her child in a gentle manner, though with decision and firmness, until she conquers it, and causes it to cease crying, than to suffer that habit to increase. When the child by gentle punishment has learned this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit. Such a child trained by a negligent or over-indulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children as in their training, that causes such wide differences in their dispositions. It cannot be denied, that there is a difference in the constitution of children even from their birth; but this difference is mostly owing to the proper or improper conduct of parents, as before stated; therefore, even for this difference, parents are more or less responsible. If parents, through their own evil conduct entail hereditary dispositions upon their children which are calculated to ruin them, unless properly curtailed and overcome, they should realise, that for that evil they must render an account. If parents have been guilty in entailing upon their offspring unhappy dispositions, let them repent, by using all diligence to save them from the evil consequences which will naturally result by giving way to those dispositions. The greater the

derangement, the greater must be the remedy, and the more skilful and thorough should be its application, until that which is sown in evil is overcome and completely subdued. In this way parents may save themselves and their children; but otherwise there is condemnation. Therefore, we repeat again, let mothers begin to discipline their children when young.

Rule 19th.—Do not correct children in anger; an angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child, as one that is more cool and exercised with reflection, reason, and judgment. Let your children see that you punish them, not to gratify an angry disposition, but to reform them for their good, and it will have a salutary influence; they will not look upon you as a tyrant, swayed to and fro by turbulent and furious passions; but they will regard you as one that seeks their welfare, and that you only chasten them because you love them, and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision. Let your children know that your words must be respected and obeyed.

Rule 20th.—Never deceive your children by threatnings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting; for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying: when they perceive that their parents do not fulfil their threatnings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts, concerning truthfulness, will have much weight upon the minds of your children, when they are contradicted by your examples. Be careful to fulfil your word in all things in righteousness, and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing that you never fail to punish or reward according to your threatnings and promises. Let your laws, penalties, and rewards be founded upon the prin-

ciples of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs His children, giving to some a Celestial; to others a Terrestrial; and to others still a Telestial law, with penalties and promises annexed, according to the conditions, circumstances, and capacities of the individuals to be governed. Seek for wisdom and pattern after the heavenly order of government.

Rule 21st.—Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of Justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence, and long for your absence that they may be relieved from their fear; at the sound of your approaching foot-steps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience inspired by fear, are entirely different in their nature; the former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn, and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding, they will be very apt to be scolds too. If you are loving, kind, and merciful, these benign influences will be very certain to infuse

themselves into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are the responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate and control you, and your children will be sure to discover it, and will love you in return.

Rule 22nd.—Let each mother teach her children to honor and love their father, and to respect his teachings and counsels. How frequently it is the case, when fathers undertake to correct their children, mothers will interfere in the presence of the children: this has a very evil tendency in many respects: first, it destroys the oneness of feeling which should exist between husband and wife; secondly, it weakens the confidence of the children in the father, and emboldens them to disobedience; thirdly, it creates strife and discord; and lastly, it is rebelling against the order of family government, established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children, but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husband and wives to be disagreed, and to contend, and quarrel, is a great evil; and to do these things in the presence of their children, is a still greater evil. Therefore, if a husband and his wives will quarrel and destroy their own happiness, let them have pity upon their children, and not destroy them by their pernicious examples.

Rule 23rd.—Suffer not children of different mothers to be haughty and abusive to each other; for they are own brothers and sisters the same as the children of the patriarch Jacob; and one has no claim above another, only as his conduct merits it. Should you discover contentions or differences arising, do not justify your own children and condemn the others in their presence; for this will encourage them in their quarrels: even if you consider that your children are not so much in

the fault as the others, it is far better to teach them of the evils of strife, than to speak against the others. To speak against them, not only alienates their affections, but has a tendency to offend their mothers, and create unpleasant feelings between you and them. Always speak well of each of your husband's wives in the presence of your children; for children generally form their judgment concerning others, by the sayings of their parents: they are very apt to respect those whom their parents respect; and hate those whom they hate. If you consider that some of the mothers are too lenient with their children and too negligent in correcting them, do not be offended, but strive, by the wise and prudent management of your own, to set a worthy example before them, that they, by seeing your judicious and wise course, may be led to go and do likewise. Examples will sometimes reform, when precepts fail.

Rule 24th.—Be industrious in your habits: this is important as fulfilling the law of God: it is also important for those who are in low circumstances, that they may acquire food, and raiment, and the necessary comforts of life: it is also important for the rich as well as the poor, that they may be able more abundantly to supply the wants of the needy, and be in circumstances to help the unfortunate and administer to the sick and afflicted; for in this way, it is possible even for the rich to enter into the kingdom of heaven. A family whose time is occupied in the useful and lawful avocations of life, will find no time to go from house to house, tattling and injuring one another and their neighbors; neither will they be so apt to quarrel among themselves.

Rule 25th.—When your children are from three to five years of age, send them to school, and keep them there year after year until they receive a thorough education in all the rudiments of useful science, and in their manners, and morals. In this manner, they will avoid many evils, arising from indolence, and form habits that will render them beneficial to society in after life. Let mothers educate their daughters in all kinds of domestic labor: teach them

to wash and iron, to bake and do all kinds of cooking, to knit and sew, to spin and weave, and to do all other things that will qualify them to be good and efficient housewives. Let fathers educate their sons in whatever branch or branches of business, they intend them respectively to follow. Despise that false delicacy which is exhibited by the sons and daughters of the rich, who consider it a dishonor to labor at the common avocations of life. Such notions of high-life, should be frowned out of the territory, as too contemptible to be harbored, for one moment, by a civilized community. Some of these bogus gentlemen and ladies have such grand ideas, concerning gentility, that they would let their poor old father and mother slave themselves to death, to support them in their idleness, or at some useless fanciful employment. The daughter will sit down in the parlour at her painting or music, arrayed in silks and fineries, and let her mother wash and cook until, through fatigue, she is ready to fall into her grave: this they call gentility, and the distinctions between the low and the high. But such daughters are not worthy of husbands, and should not be admitted into any respectable society: they are contemptible drones, that would be a curse to any husband who should be so unfortunate as to be connected with such nuisances. Painting, music, and all the fine arts, should be cherished, and cultivated, as accomplishments which serve to adorn and embellish an enlightened civilized people, and render life agreeable and happy; but when these are cultivated, to the exclusion of the more necessary duties and qualifications, it is like adorning swine with costly jewels and pearls to make them appear more respectable: these embellishments, only render such characters a hundred fold more odious and disgusting than they would otherwise appear.

Rule 26th.—Use economy and avoid wastefulness. How discouraging it would be to a husband who has a large family, depending mostly upon his labor for a support, to see his wives and children carelessly, thoughtlessly, and

unnecessarily, waste his hard earnings. Let not one wife, for fear that she shall not obtain her share of the income, destroy, give away, and otherwise foolishly dispose of what is given to her, thinking that her husband will furnish her with more. Those who economize and wisely use that which is given to them, should be counted worthy to receive more abundantly than those who pursue a contrary course. Each wife should feel interested in saving and preserving that with which the Lord has entrusted her, and should rejoice, not only in her prosperity, but in the prosperity of all the others: her eyes should not be full of greediness to grasp every thing herself, but she should feel equally interested in the welfare of the whole family. By pursuing this course she will be beloved: by taking a contrary course, she will be considered selfish and little minded.

Rule 27th.—Let husbands, wives, sons, and daughters, continually realize that their relationships do not end with this short life, but will continue in eternity without end. Every qualification and disposition therefore, which will render them happy here, should be nourished, cherished, enlarged, and perfected, that their union may be indissoluble, and their happiness secured both for this world and for that which is to come.

Let these rules be observed, and all others that are good and righteous, and peace will be the result: husbands will be patriarchs and saviours; wives will be like fruitful vines, bringing forth precious fruits in their seasons: their sons will be like plants of renown, and their daughters like the polished stones of a palace. Then the saints shall flourish upon the hills and rejoice upon the mountains, and become a great people and strong, whose goings forth shall be with strength that is everlasting. Arise, O Zion! clothe thyself with light! shine forth with clearness and brilliancy! illuminate the nations and the dark corners of the earth, for their light is gone out—their sun is set—gross darkness covers them! let thy light be seen upon the high places of the earth; let it shine in glorious splen-

dour; for then shall the wicked see, and be confounded, and lay their hands upon their mouths in shame; then shall kings arise, and come forth to the light, and rejoice in the greatness of thy glory! Fear not, O Zion, nor let thine hands be slack, for great is the Holy One in the midst of thee! a cloud shall be over thee by day for a defense, and at night thy dwellings shall be encircled with glory! God is thine everlasting light, and shall be a Tower of strength against thine enemies; at the sound of His voice they shall melt away, and terrors shall seize upon them. In that day thou shalt be beautiful and glorious, and the reproach of the Gentiles shall no more come into thine ears; in that day, shall the sons of them that afflicted thee come bending unto thee and bow themselves down at the soles of thy feet; and the daughters of them that reproached thee, shall come, saying, We will eat our own bread and wear our own apparel, only let us be joined in the patriarchal order of marriage with the husbands and patriarchs in Zion to take away our reproach: then shall they highly esteem, far above riches, that which their wicked fathers ridiculed under the name of Polygamy.

We will close this lengthy article on the subject of Celestial Marriage by propounding the following questions for the consideration of such of our readers as may be opposed to the plurality system.

1. If plurality is offensive in the sight of God, why was Abraham, who practiced it, called the friend of God, and the father of the faithful? Why did the Lord promise that in him, as well as in his seed, all the families of the earth should be blessed? Why require all the families of the earth, under the Christian dispensation, to be adopted into the family of a Polygamist in order to be saved? Why choose a Polygamist to be the father of all saved families? Why require all Christian families in order to be saved, to walk in the steps and do the works of Abraham? Why did God proclaim Himself to be "The God of Abraham, the God of Isaac, and the

God of Jacob," and say that this shall "MY NAME AND MY MEMORIAL TO ALL GENERATIONS?" (See Exodus 3: 15.) If Polygamy is not to be sanctioned among the generations of Christendom, why did He represent Himself to be the God of Polygamists, and say that all generations should adopt that memorial of Him? Why choose these Polygamists to be examples for Christians, and say, that many should come from the east and the west, from the north and the south, and sit down with them in the kingdom of God? Will Abraham's wives and concubines, and Jacob's four wives be in the kingdom of God with their husbands? If so, will it not greatly corrupt the morals of Christians to sit down in the same kingdom with them? Will not Christians be greatly ashamed to be found sitting in the company of Polygamists? Will not Christians entirely ruin their characters by being adopted into the family of so noted a Polygamist as Abraham, and be obliged to acknowledge him as father, and be called his children? "The Scripture foreseeing that God would justify the heathen through faith, *preached before the Gospel unto Abraham*, saying, "In thee shall all nations be blessed." (Gal. 3: 8.) What kind of Gospel was preached unto Abraham? Was it not the same Gospel that was preached after Christ, by which the heathen were to be justified, and by which all the families of the earth might be blessed by becoming the children of Abraham through adoption? Did it not require the same Gospel to save the Polygamist father in the kingdom of God, as that which saves his adopted children that sit down with him in the same kingdom? Does the Gospel, since Christ exalt Christians to a more glorious kingdom than the one where Abraham dwells? If not, is it any better than the Gospel preached to Abraham? Did not Abraham see the day of Christ and rejoice in it, and look forward to his atoning sacrifice, the same as Christians afterwards looked back to the same atonement? If the Gospel which was preached to Abraham required the same faith—the same

repentance—the same justification—the same sanctification through the Holy Ghost—if it procured for him the same blessings—the same gifts of prophecy and revelations—the same gifts of seeing visions and of conversing with angels—the same miraculous powers and heavenly promises—if it made him worthy of the title of the friend of God, and exalted him to be the father of the faithful, even the father of all saved nations—if, moreover, it saved him in the kingdom of God—in the same kingdom where his Christian children are to sit down with him—then was it not the Gospel of Christianity—the very same Gospel that was preached after Christ? And if the same Gospel, then who dare deny, that Polygamy was not practised by the very best of men, under a Christian and Gospel dispensation? Who dare say that Abraham's righteousness was not as great as the righteousness of his children?

2. Did not the Lord greatly bless and prosper Jacob both before and after he became a Polygamist? Did he not continue to give him many revelations and visions, and send hosts of angels to converse with him? If Polygamy were a crime, would not God have informed him of the fact? If it were sinful, would he have saved him in His kingdom without repentance? As Jacob did not repent, but continued a polygamist until his death, and as he was saved, he must have been saved in his sins; for God does not forgive sins without repentance; or, otherwise, polygamy is no sin. Why did the Lord restrain Sarai, Abram's wife, from bearing? (Gen. 16: 2.) Was it not because she for a long time neglected to give Abram another wife that he might become the father of many nations? After she had given Hager to her husband, the Lord then condescended to give her a son. If polygamy were criminal and sinful, why did Rachel give Bilhah to her husband? would she have sacrificed her feelings in this way for the sake of committing sin? would she have sacrificed, not only the dearest earthly object she had, but also subjected herself to sin and condemnation, and run the risk of

sacrificing her eternal salvation, merely for the object of having Billah raise up children for her? What benefit would Billah's children be to her, compared with the love which a wife has for her husband, and especially with the love of justification before God? Does not this example then of self-sacrifice, show most conclusively that Rachel acted from a higher motive than the ruin of her soul for the sake of her husband's raising up children by Billah? Does it not prove that a sense of duty alone operated upon her mind and urged her on to make so great a sacrifice? How did Leah prevail with the Lord to obtain more children? She had several years before raised unto her husband four sons, but for some reason the Lord had for some length of time restrained her from bearing. What particular duty did she perform in order to again be blessed with children? She gave her handmaiden Zilpah to her husband for a wife. Did this sacrifice produce the desired effect? Yes it so highly pleased the Lord that He hearkened unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, "God hath given me my hire, *because I have given my maiden to my husband.*" (Genesis 30.) Can it be said, in this case, that the love of having additional children, born by another woman would have induced her to yield to so great a sacrifice? If children were the object, she already had them of her own; and certainly, Zilpah's children could not have been as dear to her as her own dear husband. What higher object then could have induced her to make the sacrifice? If plurality were sinful, would she have expected that her sins would prevail with the Lord, and that her crimes would cause him to hearken to her prayer and give her additional children? If giving her maiden to her husband was offensive to God, why did He hearken to her prayer and bless her for so doing? Do not all these facts prove that God was highly pleased with the plurality system as practiced by those holy men and women.

3. Where was there ever a more holy man than Moses with whom God spake face to face? Did not Moses know about Christ, and Christianity, and the gospel? Jesus says, that Moses wrote of him: Paul says that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt: and again, he says, that the gospel was preached unto them (the children of Israel in the wilderness) as well as unto us, and testifies, that they were baptized in the cloud and in the sea. If Moses then believed the gospel, and was baptized, and embraced Christianity, and suffered the reproach of Christ, was he not a Christian just as much as those who embraced the gospel after Christ? Moses therefore, was a Christian polygamist and set the example before all Israel, and when his own brother and sister, Aaron and Miriam the prophetess, spake against one of his wives, the Lord was very angry with them and smote Miriam with the leprosy. (Numbers 12.) Did not the Lord by this act show most clearly that He approbated polygamy, and that he held sacred to Moses the wives he had taken? Did not God himself give laws through Moses to regulate the descent of property in the families of polygamists? Was not Moses, though a polygamist saved in the kingdom of God? Did not Moses and Elias appear in glory to Peter, James, and John in the holy mount at the time of Christ's transfiguration? If Moses could be saved by the gospel, and by embracing Christ, then is it not certain that polygamy was approbated just as much under the gospel as under the law?

4. If polygamy was sinful and criminal, Why did God command the living brother to marry all the widows of his deceased brothers who died without children? Would God command his people under a heavy penalty to commit sin and then punish them for doing it? It must have been a hard case, if the children of Israel were to be cursed if they did not keep the law, and then again to be cursed if they did keep it! yet this

must have been the case, if they were to be cursed for being polygamists when the law of God compelled them in certain cases to be such.

5. In the days of Christ while the law of Moses was yet in full force, there must have been thousands of Israel who were compelled by their law to be polygamists or else suffer the penalty of the curse annexed to that law: In what way could those polygamists embrace Christianity and be received into the Church of Christ? Was it lawful for polygamists to be baptized into the Christian Church? If not, would the gospel permit them to divorce all their wives but one? Would the gospel permit them to put assunder those whom God, by his express command, had joined together? If the gospel would allow all but one to be divorced, then which wives were to be cast out with their children, and which one was to be retained? But if the gospel would not permit these Jewish Polygamists to divorce their wives, except in cases of adultery, what could they do? Could they be saved without coming into the Christian Church? And if not, must they be damned without remedy? Did they by keeping the law, according to Gods command, place themselves in a hopeless condition, where Christianity could not reach them? If so, they must have been sent to hell if they had failed to keep the law, and Christianity sends them to hell, without offering any remedy, because they have kept the law and thus become polygamists. But this is too absurd for even savages to believe. It would be most shocking blasphemy to make God the Author of so wicked a doctrine. No one can dispute, then, but that these Jewish polygamists with all their wives had the same privilege of entering the Christian Church as any others. And as this must have been the case, then who dare say that polygamy was not practiced and approbated by those in the Christian Church in the days of our Saviour and his apostles? Was there any possible chance of extricating the Jewish polygamist from his dilemma and saving

him in the kingdom of God, short of Christianity? So certain as any of them were saved, so certain did Christianity tolerate polygamy; for we are certain that it did not tolerate divorces only for a certain transgression.

6. If polygamy is to be considered sinful under the gospel dispensation, why did David speak of the honorable wives of the son of God himself and so particularly describe one of His Queens. Would Christ sanction a sinful institution by his own practice? and then command his disciples to follow him?

7. If polygamists cannot be admitted into the Christian Church, Why did Isaiah prophesy concerning the future glory of Zion under the Christian dispensation, and inform us that "In that day seven women should take hold of one man saying, We will eat our own bread and wear our own apparel only let us be called by thy name to take away our reproach?" If such things are sinful, Why did Isaiah further predict, that "In that day the branch of the Lord should be beautiful and glorious and that every one who should be left in Zion should be called holy, and that all their dwellings and assemblies should be overshadowed with a cloud and smoke by day, and a pillar of fire by night? Why are these polygamists who are to have seven women hold of their skirts to be called holy—to be so beautiful and glorious—to have such magnificent displays of the glory of God in their midst? Why is all this yet to take place under the Christian dispensation, if polygamy is not to be tolerated in the church of Christ and is so offensive in the sight of God? Do not all these things demonstrate that polygamy is compatible with Christianity, and that it has existed and will exist in the Christian Church in the days of its greatest glory? Can any Bible reader or Bible believer dispute this?

8. Can any one tell why David before he committed adultery and was the means of shedding innocent blood was called a man after God's own heart? Did he not marry seven wives before God exalted him to the

throne of Israel? After David had already taken seven wives, why did God give him all of Saul's wives in addition? Did the Lord think that David had not a sufficient number that He himself should give him more? Who dare say that polygamy is not a divine institution when God commanded it by the mouth of Moses, and then actually gave Saul's wives into David's bosom?

9. If polygamy is not a divine institution Why did that good man Jehoiada the high priest give two wives to the good king Joash? Was not this done by a righteous man and by the highest authority of the priesthood that God had upon the earth?

10. If polygamy is not a divine institution why did God command the prophet Hosea to marry two wives?

11. If among the people of God, polygamy is not more pleasing than monogamy or the one wife system, why did God command Israel to kill all their male captives and to save all the virgins alive for themselves? Why did he command them to do this as a general rule in all their future wars against foreign cities and nations? Was it not instituted in order to supply Israel with women enough to make a nation of polygamists? Was it not in this way, that He intended to greatly multiply Israel and make them as the sands upon the sea shore, according to the promises made to their polygamist ancestors?

12. If among the righteous polygamists are not more honorable in the sight of God than the monogamists, why is it that God generally chose the former to be deliverers, judges, rulers, kings, priests, prophets, and patriarchs, in preference to the latter? Why was Gideon who had many wives and no less than seventy-two sons, chosen to deliver Israel? Why did the King of kings and Lord of lords choose to be born into this world in a family whose ancestors were noted polygamists? Do not all these things prove, that among the righteous, God preferred the system of polygamy to that of monogamy?

13. If polygamy was not permitted in the Christian Church, why did Paul require Timothy to select from among

the church members men who were the husbands of one wife for the offices of bishops and deacons? If there were no polygamists in church, would it have been possible for Timothy to have selected them? And if not possible, why did Paul give the advice? Does not this prove most conclusively that polygamy did exist in that church? Does Paul any where represent polygamy to be evil or immoral? did not he require such selections to be made in order that these officers might not be encumbered with the cares of a large family? It might be necessary sometimes under particular circumstances, to select young men that were single for ordination, to be sent on particular missions, where even one wife would be a great incumbrance and for the time being a hindrance to their usefulness. Because, under such circumstances, instructions were given to select single men; should it therefore be inferred that it was sinful for others to be husbands? So likewise, considering the arduous duties, required of bishops and deacons, Paul thought best to select for these offices husbands having one wife; should it therefore be inferred that it was sinful for other husbands to have more than one?

14. Did our Saviour or any of his Apostles ever forbid polygamy or condemn it as sinful? If not why should Christendom now condemn it? Do they think to be more righteous in this respect, than Jesus Christ the great Author of Christianity?

15. There are hundreds of thousands of polygamists among the various nations of the earth who have married their wives according to the laws of their respective governments. When Christendom send forth their missionaries to convert them, in what way can they be admitted into the church? Must they divorce all their wives but one? If so, which one shall they retain, and which ones shall they cast away upon the cruel mercies of the world? A certain wealthy, kind, and benevolent man, in Asia who knows nothing of Christianity, purchases for himself ten virgins and marries

them all at the same time, according to the customs and laws of his country. Each of his wives raises up unto him four children. After which a missionary from Christendom happens along and preaches to him and his numerous family, Christianity: he, and his ten wives, and forty children, all believe and wish to be baptized into the Christian Church. He is told by the missionary that he must divorce all his wives but one, without which he cannot be received. But neither the missionary nor the man himself know of any rule to decide which one of the ten is to be retained? They were all married to him at the same time; all have been true to him; and each have borne to him an equal number of children. But at length, without any rule, the decision is made; nine-tenths of his dear family are put away; not however, without a heart-rending sacrifice of feelings on the part of himself and his beloved family. He and his one wife are now admitted into the church and considered good Christians. But two-thirds of his family who are thus torn from his embrace and cast out, begin to doubt very seriously whether Christianity is as good as the religion of their own nation. They begin to think that a religion that will thus break up families cannot be good; they renounce it at once, and turn to their idolatry. As for the other third of the sorrowful out cast wives, perhaps they may even yet have a feint lingering hope that Christianity is a true system of religion; but having no husband and protector, they finally meet with an opportunity of marrying idolatrous husbands: and after a while, having no Christian husbands to guide them, they entirely lose what little faith they had, and embrace a-

gain the religion of their husbands and fathers, and the poor children follow the examples of their mothers. Thus the nine wives and thirty-six children who believed in Christianity and would have entered the church with their husband and father, had they not been put away, are forced into circumstances, calculated to destroy and entirely irradicate from their minds all faith in the Christian religion. Does Christianity require missionaries to pursue such a course among polygamist nations? Does it require them to tear asunder family ties; to break up and scatter in some instances nine-tenths of those who are nearer and more precious to each other than life? Does it require them to pursue a course calculated in its very nature, to make them loathe and detest Christianity, as more cruel in their estimation than the grave? By what law of Christianity do they teach such to divorce any one of their wives, except for the cause of adultery? O Christendom, where is thy consistency! it is gone! it is fled! and absurdity and every species of wickedness have taken the place thereof! Thou corruptest the nations with thy whoredoms, and yet thou wouldst feign persuade them that thou art righteous; but the day is at hand when thine iniquities shall be proclaimed upon the house tops, and thou shall be judged for all thy filthiness and abominations, and shall be cast down by devouring fire. Then shall come salvation, and glory, and honor, and power, and the reign of peace, and the day of the righteous, wherein Abraham and his wives together with all his seed that are righteous, shall inherit the earth, and reign for ever and ever.

EDITOR.

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